THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"Glory to God in the highest, and on earth peace, good will towards men." Luke 2. 14

"How beautiful are the feet of him that publisheth Salvation." Isa. 52. 7.

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Mrs. Torrey's Defence Concluded.

The fifth and last particular in the charges against me, is, that I "deny that those who die in their sins will go away into everlasting punishment." I do not see how this can be a violation of those articles of faith to which I have once assented, as there is no sentiment of that kind expressed in them, neither do I find that any such principle is taught in the scriptures. By dying in sin, and going away into everlasting punishment, I presume you mean leaving this world in a state of impenitence, and going into a state of never ending misery, in another and future state of existence; but, if we take the scripture account of a death in sin, we shall find no such idea inculcated. God says by the prophet Ezekiel, "the soul that sinneth, it shall die;" and the same principle is clearly expressed in a variety of other passages: James, i. 15. "and sin, when it is finished, bringeth forth death:" Romans, vi. 23. "for the wages of sin is death:" Rom. v. 12. "and so death passed upon all men, for that all have sinned." And again Rom. viii. 6. "for to be carnally minded is death."—Now supposing this death to signify endless misery, what would be the consequence? Nothing less than the endless and interminable wretchedness of the whole human family! For "all have sinned and come short of the glory of God;" and again "no man liveth and sinneth not," and "he that offendeth in one point is guilty of all," and as God "will by no means clear the guilty," his justice and veracity are pledged to inflict the punishment on *every* sinner which he deserves, and to pay *all* their wages, which according to this doctrine is never ending misery. But I do not believe that any such doctrine is taught in the scriptures, but on the contrary, the Apostle informs us, that "where sin abounded grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ our Lord." If sin reigned unto eternal or endless death, how, I would ask, was it possible for grace to reign unto eternal life, over those subjects of sin and eternal death? But further, the Apostle says, Eph. ii. 1, 4, 5, "and you hath he quickened, who were dead in trespasses and sins; but God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; by grace are ye saved:" Again, 1. John iii. 14, "we know that we have passed from death unto life because we love the brethren, he that loveth not his brother abideth in death." It appears evident to me, that none could be quickened from death, or pass from death unto life, if that death were never to end.—From the foregoing, and many other equally clear and unambiguous testimonies, it appears clearly to me that a death in sin is the inevitable consequence of the commission of sin—is that state of alienation from the life of God in which every sinner is placed, and from which the grace and mercy of God alone can deliver him. Our Saviour says to the Jews, John viii. 21: "Ye shall seek me, and shall die in your sins, whither I go ye cannot come;" and in verse 24, he informs them why they should die in their sins, (viz.) because they did not believe on him. We find likewise in the 52d. verse of the same chapter, that Jesus said to the Jews "if a man keep my sayings he shall never taste of death." It appears very plain to me that the death here denounced against the unbelieving Jews, was that state of moral darkness into which they were cast, and in which they still remain in consequence of their rejection of the Saviour. If the foregoing observations be correct, it will be discovered that the circumstance of a death in sin, affords no evidence in support of the doctrine of endless misery; a doctrine, which is not only opposed to all the better feelings of the heart, and to reason; but as I humbly conceive, to the true character of our heavenly Father—

an l to the plain testimonies of the scriptures. The Apostle informs us, Acts iii. 20, 21, "and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Now if the doctrine of the "restitution of all things," be a doctrine "which God has spoken by the mouth of all his holy prophets since the world began," I cannot see how it can possibly be a doctrine "contrary to the word of God;" and I shall now proceed to arrange a few of the testimonies of God's word, in support of this doctrine: The first promise of this kind, which I find in scripture, is contained in Gen. iii. 15, in the denunciation of God to the serpent, "and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel."—This declaration I conceive alludes to the destruction of sin, and agreeing with this is the testimony of God by the prophet Daniel: Dan. ix 24, that he will "finish the transgression, and make an end of sin, and make reconciliation for iniquity and bring in everlasting righteousness, &c." It is also further confirmed by the words of the Apostle, Heb. ii. 14, 15, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."—And again, 1. John iii. 8, "for this purpose was the son of God manifested, that he might destroy the works of the devil." These testimonies, if they prove any thing, prove the entire destruction not only of sin, but of the devil and all his works; and if all these are destroyed, I cannot discover the least foundation for the doctrine of endless sin and misery; for I consider sin and misery inseparably connected, and believe that if sin comes to an end, that misery which is an immediate consequence of sin, comes to an end of course. I shall next notice the promises of God to Abraham, Isaac and Jacob, as by the language of the Apostle, it appears that they were gospel promises.—See Gal. iii. 8, "and the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, "in thee shall all the nations be blessed." This gospel was preached also to Isaac and Jacob, as well as to Abraham, and it was declared that in them and their seed, which the Apostle informs us is Christ, shall all the kindreds and families of the earth be blessed. Now if all the nations, kindreds and families of the earth, are ever to be blessed in Christ, (the seed of Abraham) with justification through faith; where will there be any who will be endlessly excluded from this blessing or justification? God says to Christ, Ps. ii. 7, 8, "thou art my son, this day have I begotten thee; ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" and we find by Christ's own words that this promise was fulfilled, for he says, John iii. 35, "the Father loveth the Son, and hath given all things into his hand:" Mat. xi. 27, "all things are delivered unto me of my Father:" John xiii. 3, "Jesus knowing that the Father had given all things into his hands;" xvii. 2, "as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." We learn from the last quoted passage, the reason why all things were given to Christ, or why he had power given him over all flesh, (viz.) that he should give eternal life to all. We may now ask whether this purpose will ever be accomplished? God says by the prophet Isa. Liii. 11, "he shall see of the travail of his soul and be satisfied." I do not believe that any thing short of the accomplishment of the purpose of God, in the final salvation from sin and iniquity, of all that God hath given him, will ever satisfy the compassionate soul of the loving Redeemer. Should it be doubted that Christ has the power to accomplish this glorious purpose, we find that he says Mat. xxviii. 18. "All power is given unto me in heaven and in earth." No one can therefore doubt his power to save all, unless they doubt the truth of his own assertion. If it should be said that Christ has power to save all, but that the will of the creature prevents the exercise of that power; we have an answer in his own words, John vi. 37. "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out." And again xii. 32. "And I, if I be lifted up from the earth, I will draw all men unto me." My time will not per-

mit me to quote and comment upon but a very few of the scriptures, which clearly prove the restitution of all things; I shall therefore proceed to quote a few more passages and leave them without comment. Psalms, xxii. 27. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." Isa. xxv. 6. 7. 8. And in this mountain shall the Lord of hosts make unto all people a feast of fat things &c. He will swallow up death in victory; and the Lord God shall wipe away tears from all faces and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." xlv. 23. 24. 25. „I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear," &c. Dan. viii. 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Zech. ix. 11. "As for thee also, by the blood of thy covenant, I have sent for thy prisoners out of the pit, wherein is no water." Mat. 1. 21. "Thou shalt call his name Jesus, for he shall save his people from their sins." Luke ii. 10. "And the Angel said unto them, fear not; for behold I bring you good tidings of great joy, which shall be to all people." John vi. 33. "For the bread of God is he which cometh down from heaven and giveth life unto the world." xii. 47. "For I came not to judge the world, but to save the world." 1. Cor. xv. 22. "For as in Adam all die, even so, in Christ shall all be made alive." Eph. i. 9. 10. "Having made known to us, the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensatiun of the fulness of time, he might gather together in one, all things in Christ, both which are in heaven, and which are in earth, even in him." 1 Tim. ii. 3. 6. "For this is good and acceptible in the sight of God our saviour; who will have all men to be saved and come unto the knowledge of the truth. For there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I would observe respecting the will of God that, "he worketh all things after the counsel of his own will," and that his "counsel shall stand," and "he will do all his pleasure." Heb. ii. 9. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God, should taste death for every man." Col. i. 20. "And having made peace through the blood of his cross by him, to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Rev. v. 13. "And every creature which is in heaven, or on the earth, and under the earth, and as such are in the sea, and all that are in them, heard I saying, blessing, honor, glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." I have now quoted all the passages of scripture, which my time will permit in support of my sentiments, although they are but a very few of those contained in the word of God. But if these are not sufficient to establish the point, a thousand more to the same purpose would not do it. The Psalmist says "Thy testimonies are very sure," and the apostle says, "If we receive the witness of men, the witness of God is greater." If therefore, I receive those passages as the testimony of God, through his inspired apostles and prophets; I must believe in the doctrine of the final restitution of all things, as I cannot see how those testimonies can be true on any other ground. I would add, that what I have written, contains a brief summary of my sentiments, and of the evidence on which they are founded, and I have deemed it my duty, in order to prevent the possibility of misrepresentation or misunderstanding, to commit my views on the subject to writing. If I have failed to show that my sentiments are *not* "opposed to the word of God," or if the charges against me amount to crime or sin, I shall expect the Session to proceed in the trial; and on the other hand, if this be not the case, I shall expect to be honorably exonorated from all censure as well as from the charges.

Be assured brethren, I entertain no feelings towards either of you, or towards any member of the church, but those of christian charity; and my sincere prayer to God is, that he would shed upon you the light of divine truth, and enable you to proceed in this business, as becometh the oracles of truth; and finally, that you

may be conducted by his wisdom through life, and at last be brought to join the ransomed world in celebrating his praise, through a never ending eternity of rest and felicity in his kingdom.

JERUSHA TORREY.

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Brownville, April 28, 1824.

Rev. Sir—Something more than a month has elapsed since the session met at my house, and I have not yet been informed of your decision. As proceedings of any judicatory, whether civil or ecclesiastical, are calculated to excite public feeling, and when the circumstances are partially understood, to cast a reproach upon the character of the accused; I am anxious to know the result of your deliberation as to my case, and would wish not to be kept longer in suspense. Please to inform me soon of your decision, and likewise favor me with a copy of the whole proceedings, and believe me ever

Yours, with due respect,

JERUSHA TORREY.

Rev. N. M. Wells.

Brownville, April 28, 1824.

Dear Friend—Yours of this day has been received. The session will probably meet to-morrow, when there will, I presume, be a decision in your case, of which you will be immediately informed. Your request for a copy of the minutes shall be laid before the session. With sentiments of esteem,

Yours, &c.

N. M. WELLS.

Mrs. Jerusha Torrey.

Brownville, 3d May, 1824.

Dear Friend—I send you, agreeably to your request, a copy of the minutes of the session, by which you will be made acquainted with their decision. And while I do so, my feelings can be known only to God and myself. If I know any thing of my own heart, I have been actuated in the whole of this painful business by a sense of duty. I cannot but believe you to be in a great error, and it has been, and still is, my daily prayer to God that your eyes may be open to see it. I feel no diminution of anxiety for your temporal interest or for your eternal welfare, and it is my ardent desire that with much prayer you may continue to examine the subject. You cannot but feel that you may be wrong, examine and re-examine, therefore, that blessed volume which God hath put into our hands, but forget not that the letter killeth, it is the spirit that maketh alive. Pray, therefore, for the guidance and teaching of the Holy Spirit, who guideth into all truth.

I remain, affectionately yours.

N. M. WELLS.

Mrs. Jerusha Torrey.

Minutes of the proceedings of of the Session.

4th February, 1824.

It having been reported that Mrs. Jerusha Torrey has departed from the faith once delivered to the saints, denying the Godhead of Christ and of the Holy Spirit, and the endless punishment of those who die in a state of impenitency—

Therefore Resolved, That the moderator and Elder Wm. Clark be a committee to wait on Mrs. Torrey, and in the name of the session to cite her to appear before them and answer to the above reports, if it be found necessary.

1st March, 1824.

The Mod'r. from the committee appointed to wait on Mrs. Torrey, reported that they had had an interview with her, and deeming it necessary they had, agreeably to their instructions, cited her to appear before session to answer to the following reports, which were in circulation, viz: That she had departed from those articles of faith to which she had once given her consent;—In denying the doctrine of the Trinity—the divinity of the Lord Jesus Christ—the personality and divinity of the Holy Ghost—the divine institution and sanctity of the Holy Sabbath—and the endless punishment of the finally impenitent.

The Mod'r. further reported, that a majority of the session were together on the day on which Mrs. Torrey was cited to appear, but in consequence of a letter received from Mrs. Torrey, denying the right of session to deal with her on account of the sentiments she might embrace, and declaring that she should not attend, session did not constitute, but deferred the consideration of Mrs. Torrey's case, till the present meeting.

On motion, the Mod'r. was directed to send a second citation to Mrs. Torrey, requiring her to attend a meeting of session, to be held at the house of the moderator on the 11th inst. at 3 o'clock P. M.

11th March, 1824.

Mrs. Torrey not appearing agreeably to the last citation—on motion, the Mod'r. was directed to cite Mrs. Torrey for the third time to appear before the session at the house of Mr. Levi Torrey, on the 23d of the present month.

22d March, 1824.

Session met at the house of Mr. Torrey agreeably to previous appointment, (all concerned agreeing on the 22d instead of the 23d to which the session stood regularly adjourned.)

Mrs. Torrey appeared before session and admitted the truth of the reports as stated in the citation (with the exception of objecting to her ideas on the Holy Spirit and the Sabbath being taken up on the ground of common fame, having declared her sentiments on those points only to the committee of session.) Mrs. Torrey read before session a written defence of her sentiments.

On motion, the further consideration of Mrs. Torrey's case was deferred till the next meeting of session.

7th April, 1824.

On motion, the case of Mrs. Torrey was further deferred until there should be a greater number of the session convened.

29th April, 1824.

The consideration of the case of Mrs. Torrey was taken up, and after a free conversation on the subject and seeking the direction of the great head of the church; on motion, it was resolved that Mrs. Torrey be, and she hereby is SUSPENDED from this church, until she turn from those errors into which it appears upon her own confession she has fallen. The session were exhorted to bear in mind, that though Mrs. Torrey was suspended from the sacraments of the church, she was still a member, and was to be treated and watched over as such in the temper and spirit of the gospel.

Mrs. Torrey not being present, the Mod'r was directed to furnish her not only with a copy of this minute, but agreeably to her request, with all the minutes relating to her case.

A true copy,
N. M. WELLS, *Mod'r.*

REMARKS.

We have at length arrived at the *conclusion* of these painful, if not worse than useless proceedings. And what is the conclusion of the whole matter? We have it in the following resolution: "Resolved that Mrs. Torrey be, and she hereby is *suspended* from this church, until she turn from those errors into which it appears upon her own confession she has fallen." Who does not see that it is easy to apply the term *error* to the opinion of others? Has Mrs. Torrey "upon her own *confession*" fallen into errors? She certainly has not: Instead of confessing herself in an error, she has ably, and we think conclusively vindicated her opinions in her defence, and that defence has not been answered. She has not only shown that her sentiments are scriptural, but that the proceedings of her brethren are unauthorised by inspiration, and have no sanction from the laws of our country. How long shall the peace of the moral world be disturbed by proceedings so intolerant, anti-social and unnecessary? Without the spirit of prophecy, we can give it as our opinion that such will continue to be the occasional practice of professors of religion, until every *creed* of human invention shall be annihilated, and man shall learn to respect the rights of his fellow creature, and do to others as he would that others should do unto him.

The conduct of Mrs. T. will receive the approbation of all who duly regard their obligations to God; her accusers themselves being judges. Her character remains unsullied notwithstanding her *suspension* from the church. Convinced as she was of the erroneousness of her former sentiments, she was bound to renounce them by the ties which bind her to the throne of Jehovah; by the obligations of a mind of integrity; by the duty she owed to her friends and to the world; and she could no more avoid what she has done in this affair, and be *honest*, than she could absolve herself from her allegiance to God. Shall human authority and human interference, approach the sacred altar of the human heart and obstruct its intercourse with the Almighty? We trust our Presbyterian friends will again seriously consider these things, and we are confident that, after so many examples of this kind, community will be very cautious before they entangle themselves with a "yoke of bondage" so difficult to be broken. In all we have said, we do not mean to impeach the *integrity* of any of those who have accused and *suspended* Mrs. T.; we entertain for them the highest respect; we merely contend that there is something wrong in the principles which oblige men thus to act; and the age in which we live, requires and loudly demands the utter *abolition* and rejection of every species of *intolerance*.

ANOTHER EXCOMMUNICATION.

Some time during the winter past, *Eze-*

kiel W. Robbins, a young man of unblemished moral character, was excluded from the Congregational Church in Adams, merely for believing in the fulfilment of the divine mission of Christ, who "came to seek and to save that which was lost."

While pursuing classical and theological studies with an intention of becoming a preacher of Calvinism, Br. Robbins became convinced of the falsity of the doctrine of endless, merciless punishment, and joyfully embraced the doctrine of the restitution of all things, "which God hath spoken by the mouth of all his holy prophets since the world began." He has commenced the labors of the ministry of universal reconciliation, and we confidently trust that he will be instrumental in turning many to righteousness, and bringing them to the knowledge of the true God.

The following is a copy of his excommunication, with the pretended *authority* for this relic of popery.

"The authority of the church to exclude unworthy members from her communion, is of divine origin. The authority under which we act in the present case, is from the Apostle Paul, in his Epistle to Titus, 3d chapter, 10th and 11th verses. "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted and sinneth, being condemned of himself." Acting thus under the authority of God, communicated in his holy word, I proceed to declare, that "Whereas" Ezekiel W. Robbins "hath been, by sufficient proof, convicted of heresy in denying the doctrine of endless punishment, "and after much admonition and prayer, obstinately refuseth to hear the church, and hath manifested no evidence of repentance: therefore, in the name, and by the authority of the Lord Jesus Christ, I pronounce him to be excluded from the communion of the church."

"A true copy of the original. Attest,

"ABEL L. CRANDALL, *Pastor*.

"*Adams, May* 8, 1824."

To the Rev. Abel L. Crandall.

DEAR SIR—Since you have felt it to be your duty to exclude a worthy member of the church to which you labor, from its communion, for the sole reason that he found it necessary for him, in order to maintain "godliness and honesty," to reject the unscriptural opinion of unmerciful and endless punishment; since you probably suppose that you have faithfully performed this incumbent duty, and have been pleased to state what you consider your authority for so doing; I trust you will require no other apology for this communication than a statement of the simple fact, that I consider it my duty thus to address you.

You have exhibited what you say is "the authority of the church to exclude *unworthy* members." But, Sir, Mr. Robbins was not an *unworthy* member! You have made no charge against him on account of immoral and unworthy conduct; you will not even pretend that his moral character is not as good as your own.—Why then was he *unworthy?* Perhaps you will say, he was "an *heretic*;" but sir, what is "an heretic?" You must be aware of the fact that ancient writers used the words *heresies* and *sects* as synonomous, and the word heretic may signify one who entertains an opinion which he deems correct. This is certainly compatible with the utmost integrity of heart. When it is duly considered how variously the word *heretic* has been used, it will cease to terrify or disgrace any man of common understanding. The Pope called all the reformers *heretics*, and immolated vast numbers of innocent victims at the shrine of superstition. Sabellius, Luther, Calvin, Socinus, Beza & others, considered those who varied from them in opinion as *heretics*. In one age of the world the same doctrines were considered heretical, which at another time had been deemed orthodox. And it is worthy of special notice, that St. Paul uses the following language, Acts 24. 14, "but this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and the prophets." It is true that the word *heresy* is sometimes applied by the Apostles to bad *characters*, but in no instance have they applied this word to any because of an opinion which consists with integrity of heart. To the Corinthians, to the Galatians and to Titus, the Apostle Paul applies the words *heresy* and *heretic* to *immoral* practices, and those who perform things which they know to be wrong, and are *self-condemned*, or conscious of committing sin; but he does not apply the term heretic to an honest upright man, because his understanding may be the recepticle of an error, while in the sincerity of the heart he desires the truth and labors to discover it. The heretic Paul would

have rejected, is one who "is subverted and sinneth, being condemned of himself." Do you think sir, that Mr. Robbins "is *condemned* of *himself*" for his opinions? No sir, you will not pretend before the world, that Mr. R. is any more *guilty* on account of his faith, than you are for a belief in *Calvinism!* This scripture therefore gives you no authority for the exclusion of Mr. R. from the communion of the church.

But it is said that Mr. R. has been "convicted of heresy in denying the doctrine of endless punishment." But, sir, the phrase "endless punishment" does not occur in the scriptures—nor is that inconsistent, merciless dogma even stated in any language in the bible! By what authority then do you make *heresy* of an opinion that is not mentioned in the volume of inspiration? If you think I am mistaken in this matter, please to avail yourself of the columns of this paper to refute my opinion.

It is said that Mr. R. "hath manifested no evidence of repentance." Pray, sir, would you have a man *repent* of his *honesty?* Of what shall a man *repent* when he is conscious of no crime? I sincerely hope, sir, that you will live to repent of your conduct in this affair, or at least, that you will deeply regret it; but I have not the arrogance to ask you to repent, or even to regret it, till you shall be convinced that you have done wrong.

You say, "In the name and by the authority of the Lord Jesus Christ, I pronounce him to be excluded," &c. Permit me, sir, to say, that in my opinion the Lord Jesus Christ authorises no such conduct for such reasons, and I am fully persuaded that it is not in your power to produce any authority for such proceedings.

As I have not called in question your *honesty*, and as I can assure you that I feel no personal enmity, but wish you the possession and enjoyment of every blessing, I trust that you will receive this as the faithful admonition of a sincere friend, who may stand in need of, and would gratefully receive a reciprocation of this favor.

Yours affectionately,

PITT MORSE.

P. S. If it should be thought that this letter is as applicable to the church as to yourself, I am perfectly willing that it should be so applied.

Yours, &c.

P. M.

The following question was asked by a preacher of Calvinism and answered by a believer in Universalism.

Question. Can there not be an augmented degree of happiness participated amongst the blessed of God, of the children of men, in consequence of the eternal sufferings of a portion of the same species? Answer, No. The attribute of God's unbounded mercy forbids it. Can a being of infinite mercy, and almighty power, who spake light into existence, and turns the hearts of the children of men as the streams of water are turned, suffer a part of his children to endure eternal misery, when he can of his fulness with equal ease, give them the enjoyment of himself eternally in bliss, without diminishing in the least degree his sources of mercy? An earthly parent would be considered an unnatural wretch devoid of affection, should he suffer any of his children to languish and perish, for the want of sustenance, when he had it in abundance, and to spare.—And is a man more compassionate than God? No: we are informed in divine writ, that our heavenly Father is more merciful towards his offspring than it is possible for an earthly parent to be towards his. All beings capable of suffering must have a capacity also for enjoyment; then on the supposition that nine out of ten of the family of man are doomed to eternal wo, and that the sum of enjoyment will be augmented thereby, then the happiness of the blessed *tenth* must be increased more than ten fold in consequence of the sufferings of the nine, so in proportion, or ratio, for every greater or lesser number. Suppose I am a favored one: who shall be designated for the victims to suffer that my happiness may be enhanced thereby? Shall they be of the heathen of a foreign or, of the natives of our own country; or, of my neighbors, or, my own family? Could any being possessing a spark of philanthropy, or parental feelings, or, filial affection, knowingly (if possible) accept eternal happiness at such a rate? would he not rather suffer with them, than to accept happiness on such terms? The popular opinion is that the eternal abodes of happiness and misery, are located within seeing and hearing distances of each other, and the nearest and dearest kindred will behold each other in their different situations; an husband enjoying the bliss of heaven, looks into the abodes of wretchedness and recognizes

her who in time was as near and dear to him as his own life, writhing in the most excruciating agony, and shall so continue as long as God exists; so *vice versa* a wife beholds an husband, a parent a child, a child a parent, and so through every grade of affinity.

Could such an one enjoy happiness without alloy, or even at all? Not unless his natural sympathy, for suffering humanity has become callous to sensibility, by being *spiritual*, *holy*, and *just*: and if this be the effect of *holiness* in the heart, then it appears that unholiness influences to more Godlike affections and feelings, than holiness. For God "has compassion upon the ignorant and those that are out of the way," and in anticipation of the distress and sufferings of the Jews, Jesus did not refrain from weeping over Jerusalem.—And when the world of mankind become estranged from God, by sin and disobedience, he yet so loved them that he sent his son into the world to die, that the world through him might be saved. "And his tender mercies are over all the works of his hands." Is there any, even the most obdurate, so devoid of fellow feeling as not to be excited to sympathy by beholding extreme suffering by a fellow mortal, although an utter stranger, or even an enemy? And if a state of grace tend to eradicate this principle wherein is such a state preferable to a state of nature?

As it respects the aggregate of enjoyment; I would observe that the intellectual capacity of man may be compared to a vessel; it cannot contain more than its measure, this admitted then, if any being capable of eternal happiness suffer eternal misery, just so much is the *amount* of eternal happiness diminished as that being has capacity for enjoyment. And could one half of rational creation suffer endless misery; there would then be but one half of the sum of eternal happiness enjoyed, that there will be when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall be "heard saying, blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever."

To Correspondents.—The communications of "K." and "R. R." shall receive attention.

POETRY.

[FOR THE HERALD.]

REBUKED WITH A SMILE.

With grief-worn look,
And eyes that spoke
Her sorrow-mingled pleasure,
My kind good wife,
Joy of my life,
Embrac'd her infant treasure.

The artless Boy,
With playful joy,
Receiv'd her fond caresses;
And smiling sweet,
Would spring to meet
Her oft-repeated kisses.

With tear-dim'd eyes,
And half-form'd sighs,
The mother—still caressing—
Exclaim'd—"my child,
"Too much defil'd
"Art thou for heaven's blessing.

"Thy native sin,
"Deep fix'd within,
"Unfits thy soul for heaven—
"O! God of *Love*,
"That sin remove,
"And be my child forgiven."

At this the child
More sweetly smil'd,
A cherub smile assuming—
And seem'd to be,
In purity,
An infant *Angel* blooming. V.

NOTICE.

The Black River Branch of the Western Association of Universalists in the State of New-York, will meet on the last Wednesday in June and the first day of July next, in the village of Brownville.

This meeting was adjourned to meet on the *fourth* Wednesday and Thursday in June next—but for many important reasons it becomes necessary to postpone it until the *last* Wednesday in June and the Thursday following.

Note.—Public service will be attended at the usual time of service during both days.

It is expected that each Society in this vicinity, will appoint two delegates to meet in council on this occasion.

W. WOODWARD, PRINTER.